

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

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"UNITED WORK FOR OUR GREAT CAUSE"

In the pages of this *Eclectic* issue we give parts of a symposium presented annually some half century ago at Point Loma at the season of the year known as the Autumnal Equinox. The essential test of trial in the chambers of initiation of old is well depicted in the Egyptian *Book of the Dead* (*The Coming Into Light*). Here, the aspirant, Ani (the eternal pilgrim in each of us) knocks on the Temple door, is admitted, and faces Osiris, the Sun-God. From his inmost being he speaks. His heart is weighed against the Feather of Truth on the Scales of Justice. He passes the test — and becomes Osirified, one of the company of the gods. The Symposium thus represented in pictorial action and suggestive symbol what the initiate of old underwent at this initiatory cycle.

In degree we all, not only annually but daily, have opportunity to test our 'selves' on the Scale of Justice. And in our common work for Theosophy we are ever challenged to think not only what more we can do for our own Lodge or Group or even Society, but what more wisely we can do for the Theosophical Movement, that greater Instrument in the service of Humanity.

This year's theosophical Conferences, Conventions, and Symposiums, worldwide, have brought additional opportunity, we feel sure, for discerning reflection along these lines by older Theosophists; and perhaps for younger ones not yet hampered by the weight of history, needed stimulus to seek more honestly and clearly to see what above all today is needed in both emphasis of sound theosophical study and in those positive actions which could bring wholeness to all theosophical effort.

With these thoughts in mind we turn again to ponder — and then to ponder yet again — words of HPB written ninety-five years ago. Let them speak to us. Let them challenge us. Let them, in quiet review, urge us more surely along the true path.

HPB wrote to the Annual Convention of the TS, American Section, held in Chicago, April 22-23, 1888:

" . . . the recognition of pure Theosophy
 . . . alone can furnish the beacon-light needed

to guide humanity on its true path . . . This
should never be forgotten . . . "

And again to the Third Convention, the following year, April 28-29, 1889:

"We need all our strength to meet the difficulties and dangers which surround us . . .

" . . . the cure [against the strong psychic trend] is 'ALTRUISM'. And this is the keynote of Theosophy and the cure for all ills; this it is which the real Founders of the Theosophical Society promote as its first object — UNIVERSAL BROTHERHOOD . . .

"But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members of the Theosophical Society who wish to work and work hard. But the price of their assistance is that all the work must be done in their way and not in any one else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders, and as hopelessly fatuous as the 350 odd Christian sects which exist in England alone at the present time. Is this prospect one to look forward to for the Theosophical Society? Is this 'Separateness' consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our Noble MASTERS? . . .

"To work properly in our Great Cause it is necessary to forget all personal differences of opinion as to how the work is to be carried on. Let each of us work in his own way and not endeavor to force our ideas of work upon our neighbors. Remember how the Initiate Paul warned his correspondents against the

attitude of sectarianism they took up in the early Christian Church: 'I am of Paul, I of Apollos', and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will be futile or he will lie blasted at the threshold . . .

"Thus, then, 'UNION IS STRENGTH'; and for every reason private differences must be sunk in united work for our Great Cause."

— W.E.S.

A VAST AND ALL-EMBRACING PHILOSOPHY

Henry Travers Edge

The following are closing paragraphs of an important article by this personal pupil of H.P. Blavatsky, which appeared in *The Theosophical Path* (Point Loma, California), January 1935, under the heading "Theosophy and Fraternal Unions". — EDS.

. . . Theosophy has a vast and all-embracing philosophy of life, which includes the entire field of thought, religious, scientific, or philosophical. Nor is this a mere synthesis, a mere putting together of discrete things; it is a getting back to the fundamental and original unity from which religions and philosophies and sciences have diverged. It is a rebirth of the original Gnosis. It is these teachings which constitute the intellectual justification of moral precepts.

If required to illustrate the above thesis by specific instances, it would be easy to do so at great length by taking the principal Theosophical teachings one by one and showing their bearing on the question at issue. But space will only permit of a brief reference. Theosophy has revealed the esoteric basis of all religions, and shown it to be one and the same for all. The various ecclesiastical dogmas, which are articles of faith for the several religions and which cause sectarian differences, are perversions of the original teachings. Thus the Christian dogma of vicarious atonement and the sacrifice of Christ for the redemption of mankind originated in the ancient teaching that the Spiritual man, by descending into material and terrestrial existence, sacrificed himself, in order that the purposes of evolution might be fulfilled, and the lower creation raised to the level of divine manhood. The Christ stands as symbol for the Divine principle which is incarnate in every human being, but which, by contact with the lower nature of man, has become imprisoned and banished from its divine state, in order that the entire human nature may thus be redeemed. It is signified in classical mythology by the sublime affection of the twin

brothers Castor and Pollux, who represent the higher and lower natures of man respectively.

The Path or Way to self-knowledge is common to all religions — and very few there be that find it, or are even looking for it. All devotees who are treading that Path are *ipso facto* brothers, whatever their creed or race. The doctrines of Reincarnation and Karma are vital truths of the Wisdom-Religion which have largely departed from exoteric religions today, and need to be revitalized. This is no place to give a synopsis of Theosophical teachings, as we are addressing chiefly Theosophists; but the point to be made is that the special duty of Theosophists as such is to diffuse among people of all faiths and races these ancient truths which constitute the real basis of a universal brotherhood.

THE SOUNDLESS SOUND

This vibratory current underlying all active life in the cosmos is mirrored in the grandest cycles of Nature, as in the smallest. The Chinese held that it could be discerned in the sounds made by forests, rivers, great cities and the sea; they thought of it as the voice of Nature itself. It was likened to an imperceptible tone that one could learn to hear only by withdrawing attention from particular sounds. Many composers, including Beethoven in his "Pastoral Symphony," have intuited the significance of the F note in Nature. The "Pastoral Symphony" conveys a sense of the unity and ubiquity of a vibration that dances in and through all the kingdoms of elementals in Nature. The symphony is formed out of all that moves and that animates all the pastoral scenes of the globe. The attentive ear can detect it in the ocean, in the whistling wind, even in the silent air. All Nature's different sounds are resolved again and again into this great tone which intimates the reality of the transcendental Great Breath. That breath itself can work at the primal level of differentiation, at which there is a vibration in the depths of the ocean of infinite Space. There is a kind of breathing in and breathing out that does not participate in the seven-fold scale that is applicable to differentiation, whether in relation to sound or the principles of the cosmos. Ordinarily, the human ear can only take in a certain range of sounds; therefore that ear can use only a limited scale to reach beyond those sounds into the Soundless Sound. That Voice of the Silence is present in the seemingly still reverberation within the depths of the high ocean that seasoned sailors can experience during lonely watches. It is present too in the noontime glory of the sun, the one great root-vibration which is ceaselessly sounding and which is ever soundless. Every living being has a heart that moves in sympathy with this ceaseless

pulsation, the one vibration that is the basis of all life and compassion. In essence, every human being is like a drop, identical to every other drop, within a vast shoreless sea of universal existence. All beings flow within the great universal rhythm of the Soundless Sound, the AUM throughout all ages.

— Extract from *Hermes*, March 1984, official journal of Universal Theosophy Fellowship, Inc., Santa Barbara, Calif.

THERE IS A VAST DIFFERENCE BETWEEN . . .

Vonda Urban

There is a vast difference between *studying* the Ancient Wisdom and *living* the teachings. A clear understanding of the difference between intellectual development and spiritual unfoldment is necessary, in determining how to balance the effort made mentally for the acquisition of knowledge, equally with the effort given to self-discipline and selflessness.

Studying the Ancient Wisdom, constantly dwelling on lofty thoughts, is absolutely necessary for our growth; but it is not enough. It will certainly develop our intellectual faculties, refine our quality and give an inspired idea of our awakened consciousness; but it will not unfold our spiritual nature, for that is in our heart; and until we exercise our heart in compassion and selflessness for the good of our fellow man, as vigorously as we exercise our brain with study, we risk the danger of developing a big head and a small heart. The result of such an imbalance can easily lead to spiritual pride, one of the subtlest snares of selfishness.

In *The Mahatma Letters to A. P. Sinnett*, in letter 38, Master M. leaves no room for doubt that living for others is a prerequisite for higher knowledge, in this cogent excerpt: "I say again then. It is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets. He alone, such a man—will never misuse his powers, as there will be no fear that he should turn them to selfish ends. A man who places not the good of mankind above his own good is not worthy of becoming our *chela*—he is not worthy of becoming higher in knowledge than his neighbour."

If we only hold the Ancient Teachings in our thoughts, but do not yet live them actively in our deeds, we may become enwrapped in a cocoon of blissful isolation, unconcerned with humanity. We must be sure, in seeking the lofty heights of spiritual aspiration, that our studies do not merely lift us out of this world into a semi-devachanic consciousness of beatitude and peace where, within our tiny capsule of *personal* inspiration, we dream away opportunities to serve others, insensitive to the suffering of fellow-pilgrims who are struggling in the stark, ugly reality

of man's inhumanity to man. We must be sure that we become a vital, living example of these sublime teachings in our actions; for it is only here, in the world of cause and effect, and only by cleansing our sullied feet of clay, that the vision in our heart touches spiritual reality. When the sublime inspiration within us reaches into the hearts of others and uplifts them, then we grow nobler.

There is a vast difference between *psychic* and *spiritual* ranges of consciousness. A clear understanding of the differences between psychic powers and spiritual powers, and the manifestation of each within the corresponding planes of the Astral Light in which they function, is indispensable if we are to avoid the danger of being lured into careless and impulsive experimentation with our psychic senses, without proper knowledge or training. Unfortunately, psychism is often upheld as a spiritual oracle, with mediumship regarded as its high priestess. Psychic powers, however, are the lowest powers of the intermediate nature in the human constitution and originate in the lower quaternary—the psycho-astral-physical part of the sevenfold nature. Mediumship, on the other hand, is the result of an imbalanced or dislocated psychological apparatus, a condition in which the psycho-emotional nature is out of control of the higher will, thus producing an opening to unchecked astral currents and entities rushing in on the open frequency.

The field of activity for such mediumism is on the lowest plane of the Astral Light; the region of the Kama-loka (desire-world), and more particularly, that stratum of it immediately surrounding, enclosing and interpenetrating our physical world. It is a semi-material realm extending above the physical into a slightly more etherialized density of matter, and below it into a slightly heavier degree of matter than physical. Kama-loka has seven grades or sub-planes of graduated substantiality, the highest of which blends imperceptibly into the lowest condition of Devachan, while the lowest merges into the highest ranges of Avichi. The latter is the "clearing house" in which the after-death stages of the temporarily earth-bound human soul are processed on the way to higher states. Kama-loka is also a storehouse for the venomous emissions given off from the earth and everything living on it, which circulate back to earth in the form of evil influences and epidemics of all kinds.

This then, is the real, gruesome picture of the so-called "eternal summerland" where mediums are hapless victims of untold dangers. Even casual knowledge about the after-death stages, as well as the seven principles of man, will certainly curb all desire to traffic with "spirit-guides."

The opposite of a medium is a Mediator, which G. de Purucker describes in his *Occult Glossary* to be:

"A human being of highly evolved constitution, every portion of which is under the instant and direct control of the spiritual dominating will and the loftiest intelligence which the mediator is capable of exercising, and who serves as an intermediary or mediator between the members of the Great White Lodge, the Mahatmans, and ordinary humanity Mediator, therefore, and medium are the polar antitheses of each other. The medium is irregular, negative, often irresponsible whereas the mediator is one more or less fully insouled or inspirited with divine, spiritual, and intellectual powers and their corresponding faculties and organs Every human being should strive to be a mediator of this kind between his own inner god and his mere brain mind. The more he succeeds the grander he is as a man."

There is a vast difference between *occult arts* and *occultism*. A clear understanding of the difference between merely seeking to cultivate occult powers and living the austere discipline of occultism for self-mastery—which means control over our passional-emotional nature—is a matter of life and death; a matter of spiritual, moral, psychic and physical life and death in choosing either to follow the straight and narrow path upward to spiritual unfoldment, or to plunge downward into sorcery.

To "*Live the life and know the doctrine*" is the slow, steady path upward where our spiritual qualities evolve according to the effort given, and the inner powers and perceptions unfold naturally and in proportion to the stage of spiritual development achieved. Tampering with the forces of nature to gain powers that we are neither entitled to have nor equipped to handle, is *cheating*. The results from unleashing forces that we cannot control will most surely "blow a fuse" somewhere in our sevenfold constitution!

The Mahatmans and all their emissaries, such as H. P. Blavatsky and those who followed her, have all warned repeatedly that DISCIPLINE PRECEDES THE MYSTERIES. Nowhere in the *genuine* teachings of occultism is there anything contrary to this.

One of the most compelling articles on this subject is H.P.B.'s "Occultism Versus the Occult Arts," recently reprinted in *Theosophia* (also in *Collected Writings*. Vol. IX. pp. 254 *et seq.*). The most pertinent paragraph in this connection is the one which says:

"Let him aspire for no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a 'Mahatma,' a Buddha or a Great Saint, let him study the philosophy and the 'Science of Soul,' and he can become one of the modest benefactors of humanity, without any 'superhuman' powers. *Siddhis* (or the Arhat powers) are only for those who are able to 'lead the life,' to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and

remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. 'Not for himself, but for the world, he lives,' as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he 'accepted' than his personality must disappear, and he has to become a *mere beneficent force in Nature*. There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the Arhat or Bodhisattva condition), or—he will let himself slide down the ladder at the first false step, and roll down into *Dugpaship*"

Wherever we may stand on the glorious path leading to spiritual unfoldment, our gaze is turned toward the Mystic East. Each day our inspiration is renewed and our dedication is strengthened as we live up to the very best within us; for as long as our constant effort expresses our fullest capacity of selflessness and self-discipline—we give all that we are.

—Originally published in *Theosophia* (B. de Zirkoff, ed.), Fall, 1975, under the title "Discipline Precedes the Mysteries"

AND WE QUOTE

Anamnesis: Recollection

The soul, then, as being immortal, and having been born again many times, and heaving seen all things that exist, whether in this world or in the world below, has knowledge of them all; and it is no wonder that she should be able to call to remembrance all that she ever knew about virtue and about everything; for as all nature is akin, and the soul has learned all things, there is no difficulty in her eliciting, or as men say 'learning', out of a single recollection, all the rest, if a man is strenuous and does not faint; for all inquiry and all learning is but recollection.

— Plato, *Meno*, 81

Through One's Own Deepest and Most Essential Nature

What is fundamental to the *Gita* is the emphasis that nobody can really be free without following his own *svabhāva*, his own essential becoming. Corresponding to *svabhāva* is *svadharma*, meaning one's own *dharma*, and also *svakarma*, meaning work corresponding to one's *svabhāva*. Only those actions and those responsibilities which correspond to one's innermost tendencies and one's proper place can lead to freedom. . . . Krishna goes on to say (B.G., 18:45-48) that however difficult one's *svadharma* is, that is however hard the *dharma* corresponding to

one's *svabhāva*, however difficult one's calling and duties are, and however pleasant or rewarding appear other people's ways, one cannot follow the dictates of any other *svabhāva* other than one's own. There is no way to real freedom except through one's own deepest and most essential nature.

— Ravi Ravindra (Professor of Religion and Physics at Dalhousie University, Halifax, Nova Scotia) in "Teaching of Krishna, Master of Yoga," *The American Theosophist*, March 1984

Simply — Divine Being

In some mystical literature, one reads of man's true identity as that of a divine being. In the tradition of Ammonius, Plotinus, Blavatsky, and those of similar mind, the article "a" is out of place here — although it has been used, in this sense, even by them. Implied is a god among other gods, i.e., polytheism, many gods. This is in the spirit of the occult declaration that we are "gods in the making," the point being that we eventually arrive at a stage far loftier than our present condition. In theurgy, this is a legitimate, preliminary phase of esoteric work and study. However admirable, this path nevertheless has a strong tendency to lead susceptible souls astray, especially if they desire a "short cut" to Heaven! Avoiding as best we may the pitfalls, it is possible to hasten on to discover the all-inclusiveness of what is called God — and thereby, rest content without further demonstration. For, after its dualistic and polytheistic 'kindergarten' stage, the esoteric tradition is finally monistic (or non-dual) and esoterically pantheistic. We may, therefore, speak of man's true identity (or that of any center of consciousness) as simply Divine Being; not as a god among others, but as an aspect of God. This involves the simplicity in complexity of the One without a second, another paradox.

— William A. Laudahn, *The American Theosophist*, April, 1984 "Beyond Ecstasy: Theosophical Themes from Ammonius, Plotinus and Blavatsky"

Paracelsus

He manages to unite in himself many opposites — the symbol of the Janus head comes to mind, of two heads joined at the back and looking in opposite directions, but not pulling apart: one head looks to the Middle Ages, the other to Modern Times; one looks to faith, the other to science; one to intuition, the other to experimentation; but the tension of irreconcilable qualities and ideas does not destroy him, it fuels his prodigious energy.

Man is the center of all things to him — the *middle point of heaven and earth*. God created man as the microcosm, the lesser world, and for his sake the Macrocosm, the greater world, was founded, that he might be its Separator. God released all his workers in an imperfect state, and man's specific task is to

bring them to perfection. But man must work on himself as well — for whatever happens in man, also happens in the heavens; all things are interconnected, and the alchemist does more in freeing gold of its dross and all impurities, in transmuting base metals into precious ones, than just produce gold or other desirable substances: he is working on the complex warp and woof of the universe at the same time as he is bringing his own soul to maturity.

— Eva Hulley: *Theosophy in Australia*, March 1984, "Speculations About Paracelsus"

"INCOMMUNICABLE"

Joy Mills

... The second fact that emerges is that there is something secret about this doctrine. Now, human nature being what it is, we do not like to feel that any secrets are being kept from us. For example, in the remarkable communications known to us as *The Mahatma Letters to A.P. Sinnett*, which are preserved in the British Museum, one can see this attitude prominently exhibited. It is an attitude not very different from our own, as a matter of fact. On one occasion, Mr. Sinnett suggested in his correspondence with the Adept Teacher that the latter should simply give out the teaching with regard to the whole system—its whole operation—in a kind of Manual of Occultism. So we may say, why did not H.P.B. just put down the teachings in a very simple and straightforward way? Why do we have to dig and to find them for ourselves? Who do we have to come to know the doctrine individually?

Now the Master gave Mr. Sinnett a most interesting answer—an answer we should keep in mind as we consider what I call the secret part of the doctrine. He said: "Most if not all of the secrets are incommunicable." Then he went on to point out that until and unless the disciple is fitted to receive the teachings, they are really non-receivable; they are incommunicable until there is a corresponding awakening in consciousness. This is a development in intelligence—not intellectualism but in our own intelligence—which is a further expansion of consciousness by means of which the perception of the fundamental principles in their fullness becomes possible. They then permeate our being and therefore become usable. So they have this secret aspect.

This is borne out also by the fact that H.P.B. suggests that all the cosmogony with which she begins *The Secret Doctrine* is comprised in a few pages of geometrical signs and glyphs. Now, actually, this is why allegory and symbolism are used again and again, because there are continuing depths to be understood. If one looks at a symbol—say that of the Theosophical Society—one may realize that it

contains within it all the principles which can be enunciated. An endless number of words may be used to explain them without bringing about a total understanding. This is that constant 'pushing out', if I may call it that, of the boundaries of consciousness.

"Essential Aspects of The Secret Doctrine",
The Theosophist, October 1983

THE MYSTERIES OF DEATH

Death is rebirth on a higher sphere. It is the awakening of the spiritual nature, and the quiescence of all the material part of the human constitution. It is the bringer of unutterable peace, the harbinger of indescribable light, the messenger from the gods, and the opener of doors into visions too sublime to be expressed by human tongue.

At death this spiritual ray is indrawn into the Monadic Essence, as a ray may be indrawn into the sun; and then the Monad follows both the Inner Rounds and the Outer Rounds. In addition, it follows circulations still more vast, passing for instance, from sun to sun in a course we may call its Cosmic Rounds, the most sublime Adventures known to the consciousness of man.

Therefore at death, as Children of the Stars, our divine essence flashes to its Parent Star. As Sons of the Sun, our solar essence goes to the Sun. Our psychological apparatus goes to the Moon. Our bodies return to the dust, out of which they were builded. The life-atoms of our being, when the constitution breaks up, find each one its proper path for further experience through almost innumerable transmigrations

Man's constitution is composed of different consciousness centers or foci called Monads, each in a different stage of evolutionary unfoldment. Each of these Monads rises after death to the sphere to which it is attracted. The Divine Monad rises high and has a range over the entire Galaxy, and hence flashes from star to star, from Solar System to Solar System. The Spiritual Monad is not strong enough, not divine enough, to rise as high. It has a range over the whole Solar System, but due to past karma, dating even from previous solar cycles, it is more particularly connected with and bound to the Seven Sacred Planets. The Mānasic Monad has a range over the entire Twelve Globes of the Planetary Chain. The Human Monad of the Earth-man has its range of consciousness only on this Globe D.

Therefore, when the Earth-man dies the Human Monad sinks into unconsciousness and its aroma is

withdrawn into its Devachanic rest in the bosom of the Mānasic Monad. Then the Mānasic Monad rises and goes its rounds towards the Higher Globes of our Planet until it reaches the highest Globe, and then it falls into its blissful Devachan and is ingathered into the bosom of the Spiritual Monad. Thus the Spiritual Monad freed of lower habiliments is ready, metaphorically speaking, to spread its wings and it takes its wandering journey along the Circulations of the Cosmos to the Sacred Planets in regular serial order. On each planet as it wings its way sunward, the Spiritual Monad strips off from itself the different 'coatings' with which it had enwrapped itself during its previous return to reincarnation on Earth. On each planet is dropped what was taken from it. Dust to Dust, Moon to Moon, Venus to Venus, Mercury to Mercury, Mars to Mars, Jupiter to Jupiter, Saturn to Saturn, Sun to Sun, and then Home.

The paths that these Monads follow in going from one Globe to another, from one Planet to another, are called the Circulations of the Cosmos. These Circulations of the Cosmos are the network of nerves vitally linking the entire solar kingdom into a unitary whole . . .

A man during sleep and after death goes to those places of the universe which he has earned for himself by his thoughts and his aspirations, or the lack of aspirations. The importance of controlling one's thoughts and one's emotions is therefore very, very great. This the Egyptians fully realized. Their moral code was the standard of perfection, according to which they would be judged in sleep and death. It consisted of the eternal laws of right and wrong, written on the tablets of the heart.

—Excerpts taken from a Symposium given at the time of the Autumnal Equinox at Point Loma in the 1930's, on "The Great Passing": Egyptian Mysteries, Birth and Death of Solar Systems; Scene of the Weighing of the Heart of Osiris Ani, etc.

THE DIRGE FOR THE DEAD IN LIFE

"The Dirge for the Dead in Life" was first published in *Lucifer*, Vol. III, No. 16, December 1888, the journal edited by H.P. Blavatsky in London in those few important years before her death in 1891. We reprint it here *verbatim* with the Editor's introductory note and her footnote.

It may be of interest to some of our *Eclectic* readers to know that during the 1930's at Point Loma when what were called the esoteric Seasonal Meetings of the Four Sacred Seasons were held, this "Dirge" was incorporated in the symposium then presented at one of the two evening's gatherings at the time of the Autumnal Equinox. At that time the background motif was an Egyptian setting, and presented in pertinent Egyptian costume. Leading up to the action of the scene of 'The Weighing of the Heart' and the "Dirge", theosophical teaching centering on the Mysteries of Sleep and

Death were given by members of "the Chorus." At other Seasons, the 'background coloring' of the Symposiums depicted that of the times and wisdom of the Buddha in India, of Druidic lore in Celtic lands, and the spiritual beauty and mystical teaching of ancient China found in Taoism. At those times theosophical teaching appropriate to them was spoken by the voices in the Chorus. Elsewhere in this *Eclectic* issue we give brief quotation from the Egyptian Symposium.

— *Eclectic* Editors

THE DIRGE FOR THE DEAD IN LIFE

The fragments that we publish below form one of the most remarkable instances of so-called automatic writing when the medium, without any previous knowledge of the subject, is impelled to set down upon the paper that which is not in the brain. The medium here is a young lady who knows nothing about this dirge, but we know that it is a portion of the chant which was sung over the entranced body of the neophyte who was about to become an initiate. The original was found in Egypt among the wrappings of a mummy by the grandfather of a gentleman, a Mason, from whom we got it. Although Egyptologists may have seen the fragment, we are certain that the young lady who wrote down the verses had never heard of it before and was much puzzled by the verses, if not by the signature of "Sepher" given to her. Spiritualists may say it is something from the "spirits," but we hold the view that it is a reminiscence from past incarnations of the one who wrote. These recollections are not so rare as is supposed, and while frequently they are not recognised as such, they nevertheless account for many strange things heard at séances with mediums and psychographic writers, as we were told it was only in the days of Ptolemy that this dirge began to be chanted over the really dead or the mummy. — [Ed. *Lucifer*]

KHIOS XXI

Bind up thy head and numb thy limbs, for hence cometh wondrous tidings for him who hath the ear open in the sepulchre.

Drink in of the honied words, and mix them with precision to mingle the bitter with the sweet.

Turn thine heart from all outer knowledge and hold thyself open for the knowledge of the spheres.

Now take quickly the pegs from the tents and let them fall in, for the mighty simoom is nigh at hand.

Art thou ready, pale mortal? Is thy head bandaged and thy blood inert, and hast thou parted with thy blood?

Art thou laid down eastward, and is thy inner ear listening for the music of the voice of the spheres?

Listen, pale mortal.

The voice is commencing to emit sound, and the turn of the tide is swiftly ebbing away.

Pale mortal, lying so like an image of Phineus,* wherefore art thou disquieted? The glitter of chariots will not reach those dazed eyes.

The sound of the battle-axe will not penetrate thy skull.

Now listen to the voice; thou art gone from

* Phineus the King of Thrace, who became blind for attempting to see into futurity *without being duly initiated*, and who was killed by Hercules. An allusion to the closed eyes of the entranced seer, or the mummy. [Ed. *Lucifer*]

hence, pale mortal, and the earth knows thee no more.

Thy bandaged head lies on the death stretcher and thy bloodless body is full of sweet-smelling myrrh.

Thou art a shade, blessed soul!

Thou art a shadowy vapour, pale face!

Thou art a bird of paradise, free soul!

Listen! dost thou hear the freedom of the wind? Thou art no longer on thine earth.

Those groans, pale face, they proceed from the land thou hast quitted.

That burning heat, poor wanderer, that is the desert thou hast passed through.

Now quickly proceed. No more time, poor dove, mayst thou linger, the burning ring is thy resting step.

See thou the circle, it burns with the seared light of a captive fire god!

Quickly step, pale face, and place thyself in the ring of fire.

KHIOS XXII

Now in the ring, does not the past stand out like a sheeted fury?

Dost thou behold the list of evil committed?

Listen! those echoes are the battle shouts, and those shrieking, harsh voices are thine own saved against thee.

Writhe now, poor soul; alas! thou must suffer.

See now the time has passed, and thou art lifted from thy ring of suffering.

Whence comes this change? Thy shadow has gained intensity, and thy form person.

Now take this key, terror stricken dove, and unlock that vast chest.

Why tremble? Those bodies are but the victims which thou hast sacrificed to thy evil lusts.

Those ghastly white, staring skulls thou hast slain with thine own hand.

Oh! those terrible bruised hearts are only those upon whom thou hast trodden.

Blench not, those maimed bodies are thy handiwork.

Oh! pale face, take brave hold. Thou hast gloried over these deeds—why shudder now? Life taken is life left.

Slain souls wait in Paradise. (In the *field of Aarzo* in the original.)

Long lost hearts burn in the oil of the lamp of the king.

Hopeless maimed ones rest in the water queen's bosom.

Remember not to forget, but forget to remember.

There now, poor tired one, one more ordeal, one more flame-searching trail.

Jump quickly into the water, mark you its cool, delicate waving; why dost thou shrink? Art thou not hot and weary? It will refresh thee.

Now the time is past. Thou must jump. Days are passing, moments fleeting; jump thou, believe, jump. There, come up now, and rest in this green grass. Was it very terrible? Did the water burn thy very life?

Ah! so burned thou the life of others.
Pass, pass, pass!

KHIOS XXIII

Thou art free, see thou how beautiful are thy limbs.

Feel now how perfect is thy health.

Come away to the fire king, thy sufferings are passed.

Thou hast been tormented for a thousand and one years.

Hasten thou, no longer sorrowful wanderer, but bird of Paradise.

Fight no more, thou hast won Elysia.

Weep! Ah! thou canst not, thou hast no fount of tears.

Still thee now, still thee!

See, I bring thee onwards.

Seest thou not that thou art glorified!

See far, far ago, behind time, thy poor body.

See the bandaged head and the bloodless body, see the stuffed carcase. Oh, laugh, laugh, laugh.

That was once thy dwelling-place.

Now come quickly, for we pass to the absorption; wait not, tarry not, linger not.

Oh! beautiful, moon-faced angel!

Oh! brilliant and happy soul!

Hark thou to the tinkle of those silver bells, they are the fire king's thoughts.

Listen to the convulsions of the atoms; the demons tremble.

Listen to the beautiful songs; they are the Gunlas.

Oh, happy soul, soon must we part, for I must return to the ferry, for I must ferry souls across.

I cannot enter where thou canst enter, beautiful Bird of Paradise; tell the Fire King when thou see'st him in his beauty that I languish to join him.

Now, good-bye, Brilliant-Bird, soar above, thou art free as air.

Thou art as a snowflake carried on the rosy pinions of the morn.

Thou art as the lovely wind that cooleth the hot earth.

Fare thee well, free dove, fare thee well; enter that golden glory and pass for ever into the Fire King.

Gunla, Gunla, Gunla. . . .

SEPHER

THE ESSENCE OF UNDERSTANDING

The following is reprinted from 'On the Lookout' in *Theosophy*, July 1984, published by the United Lodge of Theosophists in Los Angeles. — EDS.

In *Discover* (April) K.C. Cole repeats the story that Werner Heisenberg, in 1922, asked his fellow physicist, Niels Bohr, how anyone could hope to understand the atom, given the lack of an appropriate language or imagery. Bohr replied that understanding the atom would first require a fresh look at what understanding means. Cole says that understanding is more than merely giving something a name or describing and explaining how it works. Understanding "takes an intuitive feel" because, literally, understanding means to make an agreement. When it comes to *knowledge* this agreement must be with oneself. Cole draws upon the words of the astronomer, Sir James Jeans (1887-1946), who said, "Knowledge is gained by establishing relations between an inner process of understanding in our private minds and the facts of that public outer world." Self-reference, Cole goes on to say, is the only means of attaining understanding. Furthermore:

Understanding goes far beyond knowing in that it requires a certain degree of acceptance. To say you 'understand' something implies a sympathetic point of view. . . . Indeed, what people understand to be self-evident and what they dismiss as absurd are often matters of faith.

Plato said that not knowing, to which is added, not knowing that we do not know, is "double ignorance." K.C. Cole observes that the best men of science are aware of the distortions innate in "objectivity." They have come "to consider it naive" to assume they are "speculating" about the true nature of anything. Contrary to common opinion, this attitude is characteristic of the finest scientific minds. For example, Cole says that

Even Isaac Newton admitted that he never understood gravity—something that later earned him Einstein's greatest respect. Newton wrote: "It is inconceivable that inanimate brute matter should, without the mediation of something else which is not material, operate upon and affect other matter without mutual contact. That gravity should be innate, inherent, and essential to matter, so that one body may act upon another at a distance, is to me so great an absurdity that I believe no man who has in philosophical matters a competent faculty of thinking can ever fall into it."

Affirming understanding as a function of consciousness is clearly K.C. Cole's thesis, yet he did not include consciousness itself in his inquiry. Agreement prevails among scientists that only the "objectivity" provable can be legitimately investigated. "Understanding" can be demonstrated as it bears visible results, but consciousness, as the "fount and origin," remains unexplored. None-the less, in Theosophy, the highest understanding is sought through Self-knowledge. This, too, is attained by self-reference, but with attention turned toward subjective experience as well as to the objective world.

H. P. BLAVATSKY COLLECTED WRITINGS— VOL. 13: A PUZZLE SOLVED

John Cooper

Students of Theosophy must express their deep gratitude to Boris de Zirkoff for his monumental work in editing the *H.P.B. Collected Writings*. Without his work a considerable amount of H.P.B. material would have been lost to posterity in the pages of magazines. I am most grateful to Boris for his encouragement in the early days of my research into Theosophical history and for the suggestion that I should research into early Theosophical history.

However, our gratitude to Boris should not prevent us trying to further clarify the material he edited and additional Blavatsky material that continues to come to light. An example of the former is the comments by John Draais in a recent issue of *The Eclectic Theosophist* in which he comments on certain Hebrew words as used by Boris. An example of the latter is the letter discovered by Ted Davy and published in *The Canadian Theosophist* during 1983.

On p. 288 of the HPBCW, vol. 13 is a short article titled "Consciousness and Self-Consciousness". It was originally published in *The Theosophist* for August 1925 with a note by C. Jinarajadasa stating that it was from a fragment of H.P.B. manuscript in the Adyar Archives. Boris writes that it is "possibly a rough beginning of an article by H.P.B." It is not that. Rather it is a note, written by H.P.B., at the time she was teaching her Inner Group of the Esoteric Section in London. At the meetings of the Inner Group questions were asked of HPB and the answers written down by the members. Annie Besant would collate the replies and these would be given to H.P.B. for checking and she would approve and/or amplify them.

The notes taken at the Inner Group meeting for January 28th, 1891, solve the mystery mentioned on page 289 of *The Collected Writings*. Writing of the heart H.P.B. mentions there the "septenary scale of states of consciousness . . . reflected in the heart, or rather its *area*." I have underlined 'area', as C. Jinarajadasa in a footnote writes that as the writing is difficult to decipher the word may be 'aura'. Aura is the correct word, and this can be proven as follows. In the actual notes of the Inner Group meeting for January 28th, 1891, we find the following, which follows on from the charting of consciousness as outlined on p. 288 of the *CW*. H.P.B. said:

The septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather the *aura* of the heart.

A similar quotation is in the so-called third volume of *The Secret Doctrine* on pages 577 of the 1897 edition. To show the similarity I will quote this extract in more detail.

The septenary disturbance and play of light around the pineal gland are reflected in the heart, or rather the aura of the heart, which vibrates and illumines the seven brains of the heart, just as does the aura round the pineal gland.

This correction should be noted in future editions of vol. 13 of the *Collected Writings*.

IV: QUESTIONS — YOUR ANSWERS

This is a self-query. It continues the series begun in our *Eclectic* Jan./Feb. 1984, questions given in a correspondence course some years ago based on the 12 Theosophical Manuals published by Point Loma Publications, Inc. This study is Manual No. 4: *Man and His Seven Principles: An Ancient Basis for a New Psychology*, by Leoline L. Wright. — EDS.

CHAPTER I

1. Enumerate some of the 'sevens' in nature (pp. 1-2)

CHAPTER II

1. In your own words what is the theosophical meaning of evolution? (p. 6)
2. What is the real hidden urge that causes growth or evolution? (p. 6)
3. What limitation does modern science place on the idea of evolution? (p. 6)
4. What is meant by the word 'Monad'? (pp. 6-7; also p. 10) How may this be considered "the very stuff of evolution?" (p. 8)
5. What is the destiny (or program to be followed) by the Monad in any solar manvantara? (p. 9)
6. What "several different lines of evolution"— 3 main ones — meet in man? (pp. 10-11)
7. What is meant by "the incarnation of the Mān-asaputras?" (p. 12-14) Who are the Mān-asaputras? And what is *Mahat*?
8. What distinguishes man from an animal? (p. 14)

CHAPTER III

1. Say something in your own words about: Ātman; Buddhi; Manas (stressing the dual aspect of Manas: what constitutes Higher Manas, what Lower?)
2. What principles constitute the Lower Quaternary? (p. 23) Is Kāma *per se* evil? Explain. Why do we so often have to learn through suffering? (p. 24)
3. What is prāna? (pp. 24-25)
4. Why is the linga-sarīra considered as the 'model body'? What is, so to say, its function? (pp. 25-26)
5. What is the Ākāśa? (p. 26)
6. How is it that psychics and clairvoyants can see in the astral light? Why are they usually confused in what they see?
7. When does the astral body 'die'? (p. 27)
8. How can the sthūla-sarīra be considered mostly 'holes'? (p. 28)

9. How may the physical body be considered a miniature universe? How does "the guiding law" of *analogy* help here? (p. 29)
10. In what two ways in the evolutionary pattern may the *sthūla-sārīra* be regarded? (p. 30)

CHAPTER IV

1. What is meant by the "animal soul"? How did it, so to say, awaken or "come into action"? (pp. 32-33)
2. Explain how the principle of *Manas* is twofold. (p. 33)
3. What is meant by "impersonal love"? (pp. 34-35)

CHAPTER V

1. What two ways are there of viewing universal Nature? (pp. 39-40) Enlarge in your own words.
2. In what manner can it be said that all our principles are dual? (pp. 40-41; also p. 45)

CHAPTER VI

1. In what way does a knowledge of man's composite nature offer a key to a sound and practical psychology? (pp. 43-44)
2. What can you say about "true freedom"? (p. 47)
3. What is *Ātman*? (p. 48)
4. What is *Buddhi*? (p. 48) What happens when *Manas* allies itself with *Buddhi*? (p. 49)
5. What, in Theosophy, is meant by pneumatology? (pp. 49-50)

AUTUMN NIGHT

G. Cardinal LeGros

Now it is Autumn and the early snow is falling on the hillsides of my youth. But I remember Spring far away and the frogs' chorus at night. I stood beneath a huge oak by the chawfish shallows and looked up at the stars. They danced like great fireflies between the branches. A soft wind was creeping over the Western hills where budding elms were brown-webbed across the sky. The valley where the plum trees grew was like a gulf of foam. April was not far away.

I was very young then and sensitive to everything. It was enough just to be alive. The coming years did not exist because I had not learned to look ahead. I knew an abiding happiness that was mine merely by receiving it. It was not necessary to reach out and possess it. It entered into me like the air I breathed. It became a portion of myself, like the wind's song, or the frogs' chorus. I had no fear that it would not always be mine. It seemed a lasting thing, permanent as the stars, an aspect of the eternal harmony from which I, like all else, had come: the stars, the wind, the night-sounds, the enfolding peace that was life itself.

What more was there to know? What more did one need to know? Here was complete and quiet joy that had always been mine, even before I had been born, I thought; and somehow I did not wonder or worry about the time before birth. I knew that the same stars had been shining there, that the same hills had been there, and I knew that somewhere I had been knowing that same happiness. I did not question life, or accuse it, or try to see into the future with hope and fear. Perhaps that is why the past spoke to me, not in words, not in any way that I could describe. I think it shone out in a greater light from the stars, in a gentler caress from the wind, in a lengthening of the shadows cast by the budding elms. But it came to me; I knew; I recognised the lastingness of life, the eternity of it. I felt suddenly stirring within myself another self, within my boy's body an ancient and greater identity that had always been. It was I and yet it was not confined to me; it reached out around me and became the unseen reality of all that I knew. It was a tremendous moment: earth and sky grew strangely luminous as though a great light from nowhere had suddenly flooded the world. The elms on the hillside seemed to vibrate with living fire, and the shallows blazed gold. I saw all this and yet saw more. I saw other ages, and they too were bathed in that strange glow. I saw myself, or found myself, living in those far-off times. There was no detail, no particular places or persons. It was like a thousand flashes of light in a familiar darkness that covered a vast landscape. It was a sudden nearness to more than the mind could embrace, a swift rebecoming of all that had been before and before eternally. It was like plunging into the sky, sweeping onward into a forever that became oneself, into a vastness of joy and peace beyond all comprehension.

.

Now it is Autumn and the early snow is falling on the hillsides of my youth. I am far away and many years have passed, but not that enchanted Spring. It blossoms on wherever I may be. Stars shine down on the old oak boughs and the ivy vines and the shallows. Soft winds are creeping over the Western hills. April is not far away.

— *The Theosophical Forum*, Nov. 1944. The author conducts a Theosophical Correspondence Course based on *The Ocean of Theosophy*, *The Key to Theosophy*, the *Theosophical Manuals*, etc. Write directly to him for information: P. O. Box 5, Weaubleau, Missouri 65774. — EDS.

ITEMS OF INTEREST

Secret Doctrine Symposium a Success

The first International Symposium on *The Secret Doctrine* of H.P. Blavatsky, under the auspices of Wizards Bookshelf and Continuum Foundation (non-profit), was held in

San Diego, (hence SD²) California July 21-22, 1984. As a correspondent later wrote: "the first SD² is now history!" It was well attended, with speakers and visitors from England, Holland, the Philippines, and from states in the U.S.A.: New York, New Jersey, Illinois, Oklahoma, Texas, Arizona, Oregon, California. Seventeen papers were presented. The strong thread running through them is indicative of the enormous advance in Science itself in its current views which approach far more nearly now those of Theosophy than in the years when the SD was written.

The Symposium was called to order by Richard Robb of Wizards Bookshelf, on Saturday morning at 9 o'clock, and continued, after lunch-break, until 5 o'clock, followed at 7:00 by the Symposium Dinner. Resuming next day at 9:00 a.m., the presentations ended at noon. The afternoon was given to Discussions, Questions-and-Answers, a Used Book Exchange, and Closing Statements.

Readers unable to attend may be interested in the titles of the papers and their authors, as follows: (In order presented). First day: "A Secret Doctrine Bibliography"—John van Mater, Theosophical University Library; "On the Secret Doctrine"—Rex Dutta, Mahatma Letters Trust/author, editor; "Science and The Secret Doctrine"—W.D. McDavid, Ph.D., Medical Physics, author; "Science in Myths"—Elsa-Brita Titchenell, Theosophical Society, Pasadena; "Sir William Crookes, HPB and Masters"—Dr. Ralph Hannon, Professor of Chemistry (read by surrogate); "The Hidden Deity in World Religions"—Vicente R. Hao-Chin, Jr. — Manila, Philippines; "The Würzburg Manuscript"—Dara Eklund, Asst. Editor *Blavatsky Collected Writings*; "The Secret Doctrine"—Frank Coulsting, England (read by surrogate); "A Granary of Ideas"—I.M. Oderberg, Research Librarian, Theosophical Society (Pasadena); "Light on the S.D."—Dr. J. H. Dubbink, Professor of Philosophy, (ret.) Leyden, Holland (read by surrogate); "Light on the Dzian: Kalachakra"—David Reigle, Sanskrit/Tibetan translator; "Deeper Meaning in the SD"—Tony Maddock, M.L. Trust Library/Alpha Books, London (read by surrogate).

Second Day. "Stanzas of Dzian III, verse 10."—Dr. Eugene Jennings, Herbert H. Lehman College, City U. of NYC; "What's the Matter with Gravity?"—John H. Draais, editorial author, *Zohar, Source of Measures*; "Space, Time & Matter: Modern View vs the S.D."—Jack Y. Dea, astro-physicist connected with Chemistry Dept. of Univ. of Arizona, Tempe, AZ; "Earth & Cycles"—Richard Robb, Wizards Bookshelf; "Numbers, Their Application in the S.D."—Jean Coulsting, Co-editor *Viewpoint Aquarius*, England.

An official complete Report of the Symposium will be printed and be available by early November 1984. Price, \$6.00, plus postage. Those interested should order directly from: Wizards Bookshelf, Box 6600, San Diego, California 92106.

The enthusiastic discussion following the papers brought suggestions for a future SD Symposium, possibly as early as February 1986. Again, ideas on this should be sent to Wizards Bookshelf.

Colored Copy of Originals of Mahatma Letters

The Mahatma Letters Trust states that colored copy of the originals of these invaluable Letters now in the British Museum can be provided for the serious student. For full information write to: Rex Dutta, Mahatma Letters Trust, Box 97 Camberley, Surrey, England.

Annual Science Seminar Conducted by TS in America

The American Theosophist, July 1984, carries notice of the Annual Science Seminar (A New Science of Life; Morphogenetic Fields and Theories of Cosmic Consciousness), with Dr. Rupert Sheldrake and Dr. Renee Weber, October 6, 1984.

"Dr. Rupert Sheldrake, author of *A New Science of Life*, is a Ph.D. in biochemistry and cell biology. From 1974 to 1978 he worked on the physiology of tropical crops in an International Research Center in India where he is still a consultant for several months during the year. In the morning Dr. Sheldrake will speak on his theory of morphogenetic fields and engage in a dialogue with the audience from 10:00 a.m. to 12:00 noon.

"Dr. Renee Weber, professor of Philosophy at Rutgers University, has published many papers on the esoteric tradition in Philosophy. Dr. Weber will preside at the seminar and speak in the afternoon on this tradition. Also in the afternoon both she and Dr. Sheldrake will discuss his theory and its relation to Cosmic Consciousness."

Conventions and More Conventions

Conventions of the TS and Summer Schools and Theosophical Camps in different parts of the world are reported in the various Section journals of the Theosophical Society (Adyar), to which the reader is referred. We note these:

European International Congress, Poitiers, France, July 18-25;

The 98th Annual Convention and Summer School of the TS in America, held at George William College, Lake Geneva Campus, Williams Bay, Wisconsin, July 14-20;

Jubilee International Week, Holland, August 16-22;

Ozark Camp & Educational Center, Sulphur Springs, Arkansas, April 28 - October 21;

Pumpkin Hollow Farm, Craryville, N.Y., June 1 - Sept. 3.

Horizons Surya Camp (Sierra Nevada Mts., King's Canyon National Park), July 4 - Sept. 3.

Camp Indralaya, Orcas Island, Washington, July 21 - Aug. 31.

Bringinghausen Convention (PL)

Greetings, with 52 signatories, received from Die Theosophische Gesellschaft (P.L.) in Convention assembled at Bringinghausen, W. Germany, June 30 - July 2, and sent with "a stream of goodwill for our common work not only now but also for the future to all of the 'Point Loma' family," marked the conclusion of the first two days of Convention. It was "a very harmonious and fruitful gathering", wrote a correspondent. Then followed a week's Summerschool study, based on the two chapters, "Heavens and Hells", of G. de Purucker's *The Esoteric Tradition*, Vol. I. Speakers included Michael Schultze, Karl-Heinz Tuckenberg, Friedel Kladders, Erika Böde, the Dortmund Lodge, Jan van der Sluis, Cecile Leclercq, Renate Behrenbeck, and Irmgard Scheithauer, whose closing address was titled "The Still, Small Voice." Mrs. Scheithauer was elected to succeed Mary Linne, who for so many years (with the late Emmi Haerter) had kept the theosophic fires burning in their country, despite the troubles of WW II and the after years. Mrs. Scheithauer is also editor of *Der Theosophische Pfad* ("Following the Blavatsky Tradition"), and her sister Renate Behrenbeck is editor of *Theosophischer Korrespondenz-Brief* (bi-monthly). Friends around the world will deeply regret to hear of Mary Linne's recent physical accidents and consequent illness, and send her their sympathy and love.

The Theosophical Research Journal

The journal called *Theosophy/Science* (a correlation of Theosophy and Science) published for years by the Science Group in Great Britain with distinguished editorial board, of which Dr. Lester Smith was its most recent editor, is now, beginning March 1984, being published on a quarterly basis, at Wheaton, Illinois (P. O. Box 270), under the name *The Theosophical Research Journal*. Editors are Dr. Ralph Hannon,

professor of Chemistry at Kishwaukee College, and Dora Kuntz, President of the American Section of the T.S. The editorial board also includes Dr. Lester Smith, of England, and Dr. Hugh Murdoch of Australia. Subscription is \$5.00 annually. (\$6.00 Airmail abroad.)

Articles in the March issue, Vol. I, No. 1, are: "Science and the Ancient Wisdom" by Emily Sellon, "Life on Earth According to Hoyle" by H.S. Murdoch, and "Facing Quantum Mechanical Reality" by Dr. F. Rohrich of Syracuse University. The content of these indicate that the journal will evidently serve as an important contribution to the overall work of the Theosophical Movement and should be of interest to all students. For further information write P. O. Box 270, Wheaton, Illinois 60189-0270, U.S.A.

Biographies of the Great

The instructive series of biographical studies appearing in *Hermes*, published by U.T.F., Box 1085, Santa Barbara, Calif. 93109, continues: William Law (November 1983); Ba'al Shem Tov (Dec. 1983). In 1984: Numa (January); Solon (February); Posidonius of Apamea (March); Galen (April); Albinus (May); Rabi'a of Basra (June); Simeon the New Theologian (July).

Of Historical and Archival Interest

An item of interest at the recent Secret Doctrine Conference held in San Diego, was the display brought by the Theosophical Society (Pasadena) from its Archives, as follows:

The following original editions of *The Secret Doctrine*: (1) English Edition, Inscribed by HPB to Patience Sinnett. (2) American Edition, personal copy of W. Q. Judge. (3) English Edition, Fred J. Dick and Dublin Lodge copy.

The following foreign editions: Hungarian (Vol. I, undated, paperback); German, 1899 (cloth); Russian (undated, unbound copy, translated by Helena Roerich); Spanish, 1895, (1976 printing, paperback); Swedish 1895 (cloth); Swedish 1918 (1966 printing, cloth); Finnish 1910 (1970 printing, cl.); Dutch 1925 (cloth).

In addition, these items: (1) S.D. MS. in HPB's handwriting, Vol. II, p. 563. (2) S.D. MS. with HPB's revisions of typed copy Vol. II, p. 584; (3) Proofs of last page of S.D. Paragraph added by HPB in her handwriting. (4) K. H.'s testimony that S.D. is the "triple production" of K.H., M. and HPB. (5) M's testimony on S.D. "triple production". (6) K.H. to W.Q. Judge re letters to Hubbe Schleiden with M.'s comments. (7) Copy sent W.Q. Judge in M.'s handwriting of both testimonies. (Reproductions and descriptive details of these latter items may be found in *The Theosophical Forum*, April 1948, then published at Covina, California.)

Information on Early Years Needed

Dr. James A. Santucci, Dept. of Religious Studies, California State University, Fullerton (Fullerton, Calif. 92634), writes of a research project he has been engaged in: a multiple index of the *O. E. Library Critic*, published by Dr. H.N. Stokes, Washington, D.C. between the years 1912-1940 approximately. He hopes to publish this with selected articles written by Dr. Stokes. But it has been difficult to find background information of Dr. Stokes' early years and his relationship to Theosophy. Dr. Santucci would greatly appreciate information from any of our readers. Please address him care of the University, or at home: 20733 Via Sonrisa, Yorba Linda CA. 92686.

FROM LETTERS RECEIVED

Dear Friend: Concerning Dr. Dubbink's "hypothesis" expressed in *The Eclectic Theosophist*, No. 82, p. 12, "From Letters Received", "that the word 'hierarchy' used so often by H.P.B. synonymously with 'group', 'army', etc. is quite secularized without any link with 'holy' or something like that. She took it over from the model of Russian society in her youth: a strictly graduated system of civil and military servants of an autocratic Russian czar."

This is just an opinion of the good doctor, which clashes completely with the following, evidenced by another outstanding Russian lady philosopher and writer, Helena Ivanovna Roerich, who used the term 'Hierarchy' hundreds of times, always capitalized by her, as a synonym for 'Master', 'Lodge', 'White Lodge', etc. Her early background was quite different from H.P.B.'s, although both she and her husband, the famous painter Nicholas K. Roerich, were devoted students of H.P.B.'s teachings. In fact, Madame Roerich made the first full length translation of *The Secret Doctrine* into Russian, which was published in Riga, Latvia, the year before that country lost its independence. As told to me by Boris de Zirkoff, who received a complimentary copy of the Russian edition from the Roerichs, it is a good translation. Copies of it exist in the most important libraries of the world, including the one at Adyar.

— Bernard Lentz, North Hollywood, California

A.A.C., Satellite Beach, Fla. — I'm very happy to get this booklet (*Glossary of Sanskrit Terms and Key to Their Correct Pronunciation*, by Geoffrey A. Barborka, Point Loma Publications, Inc., \$1.75, and 2 cassettes of same for \$6.00). What a "gift to the Western world!" Ha! It's "always" been a mystery to me how so often I read, in this book or that, the word "atma" very carefully marked for us as "ātma". (This booklet explains why). A helpful suggestion: it's a good thing that the letter "a" was illustrated with 2 English words — "sonata" and "organ", because the correct pronunciation of "sonata" of course is "so-nāh-tah". And hence would be trying to say "ah-hah" for "aham". Might better leave out the word "sonata" as an illustration.

CONTRIBUTIONS

Since our last reporting the following contributions to the general work of Point Loma Publications have been received, and are here acknowledged with deep appreciation: W.A.L., \$100.00; C.M.T., \$15.00; D.M.U., \$20.00; D.M.S., \$20.00; P.L. Group in Chicago, \$200.00; D.M.U., \$18.78; J.M. McD., \$200.00.